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WHAT
 ARE THESE TWO
 OLIVE TREES ETC.
 ZECH. 4:11-14.

I WILL
 GIVE POWER UNTO MY
 TWO WITNESSES---
 THESE ARE THE TWO
 OLIVE TREES ETC
 REV. I: 3, 4.

R.M. SOMMERVILLE
 EDITOR & PROPRIETOR
 NEW YORK.

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No.

October, 1912

10

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

OCTOBER, 1912.

10.

QUESTIONS OF THE HOUR.

THE VALUE OF PRAYER IN FOREIGN MISSIONS.

REV. JAS. M. FOSTER, BOSTON.

Our Foreign Board asked for \$20,000 for the Syrian Mission, and \$30,000 for the China Mission for the coming year. This was a very conservative request, and every cent of it is needed to properly prosecute the work. And the Church would be blessed in thus coming up to the help of the Lord, to the help of the Lord against the mighty. But there is another force that is available for every member, and which transcends the other in efficiency to such a degree that it appears to be the one thing needful, viz., the energy of prayer.

PRAYER MAKES US CONSCIOUS OF GOD AS THE LEADER AND COMMANDER IN THE ENTERPRISE OF FOREIGN MISSIONS.

There is a vital difference between an intellectual or speculative knowledge of God and a saving or experimental knowledge of Him. When the Saviour said, "To know God and Jesus Christ Whom He has sent, is life eternal," and when Paul spoke of enduring the loss of all things "for the excellency of the knowledge of Christ," they meant heart knowledge, not simply head knowledge. You only know the joy of light by seeing, and the delight of music by hearing, and the sweetness of honey by tasting, and the value of wedded or parental love by hav-

ing them. It is here as with the white stone upon which is written a new name which no one knoweth, save he that receiveth it. "O taste and see that God is good."

There is a difference between hearing or reading many things about a man, and having a personal acquaintance with him by living beside him. An intellectual knowledge of the facts of revelation about Christ may prompt to liberal contributions for His cause; but only a personal acquaintance with Him as the Leader and Commander of the people who know their God, are strong and do exploits, will lead them to cling to Him as Jacob at Peniel, and refuse to let Him go except He bless them. Fishermen, in a fog, sing the familiar song, and their wives and daughters on the shore echo back its words. Then the sailors are conscious of their presence. Prayer makes believers conscious of the presence of Him Who goes before and plans and carries on the work.

PRAYER BRINGS US INTO SYMPATHY WITH THE MIND OF GOD AS TO THE MISSIONARY ENTERPRISE.

You pass through the slums of the city, and the squalor and suffering and ignorance and vice and hopelessness and despair of men, women and children make almost no impression. But George Muller, of Bristol, England, heard and saw all this, and his Orphanage was the response. Clarkson and Wilberforce and

Lincoln heard the piteous cry of the slave and emancipation followed in Great Britain in 1835, and in the United States in 1863. Wm. Carey heard the cry of the perishing in India, and he established his mission there in 1793. Paul heard the cry of the man of Macedonia, "Come over and help us!" But what is the source of this sympathy? "With Thee is the fountain of life; and in Thy light we shall see light clearly." Every one of the leaders in this redemptive work of the world have found their energy in prayer. Our Lord saw the multitudes as sheep without a shepherd, and He had compassion for them. He saw all the nations in the power of the evil one, and He sought strength for their deliverance in prayer. Our missionaries in the Levant and in China are where Satan hath his seat, and where he must be cast out, before the Spirit of Christ can come in. And they recognize that only by the energy of prayer can they be clothed with the power of God to cast him out. "This kind goeth not out but by prayer."

**PRAYER BRINGS US INTO AN ATTITUDE OF TOTAL
AND GLAD SELF-SURRENDER TO THE
SPIRIT OF CHRIST.**

The highest attainment in prayer is not desire, although that is the moving cause; not aspiration, although soul-thirst for God is the animus; not praise, although the spirit of adoration is the *sine qua non*; but it is surrender. "Not my will, but Thine be done," is the climax of prayer. The flower opens and unfolds its own bosom to receive the sunlight, which started the movement. And so the soul that yields absolutely to God is filled with all the fullness of God. God limited Himself, setting bounds to His power, when He created man, endued with the sovereign right of choice. He limited Himself still more when He gave him dominion over the works of His hand. God now waits upon

man, and if man does not work God's works, they remain undone. God could have peopled this world with human beings by a miracle of power if He had chosen. But He determined that each generation should bring forth the next. And unless man is fruitful and multiplies and replenishes the earth, it remains untenanted. He might have made this earth self-ornamenting and productive. But He appointed that man should dress it and sow and cultivate and reap. He might have written His gospel on the face of the sky, so that all could see, or proclaimed it by the ministry of angels. But He has appointed that men shall preach it; and unless men carry the light into the darkness, it remains unilluminated and men perish from hunger if they do not receive the bread of life from those to whom it is given as a trust for them. There is a verse in the Psalms which charges the Hebrews with setting limits upon the Holy One of Israel. We limit God when we disobey Him, and fall into unbelief when we think meanly of Him and doubt His faithfulness. But the most effectual way by which we limit God is by prayerlessness. Brother J. M. Coleman, in his address in Synod, staked his case as the Church's messenger for Christ to the organic people, upon the sustaining energy of their prayers. Peter had power in preaching on Pentecost because ten days had been spent in prayer in the upper room. Luther had power in the Diet at Worms pleading the Reformation cause, because he lay on his chamber floor all the preceding night, pouring out his soul to God in strong crying and tears, and was heard in that he feared. President Edwards preached his great sermon, "Sinners in the Hands of an Angry God," at Enfield, Conn., and five hundred bowed to Christ's will. But his session spent the previous night in prayer that God would

not pass them by unblest. And our missionaries in the Levant and China will be strong and do exploits when their hands are upheld, as Moses' hands were by Aaron and Hur on the mount overlooking the valley of Rephidim, where Joshua and the army fought against the Amalekites. "The Spirit of the Lord came upon Samson," or "The Spirit clothed Himself with Samson." By prayer the Spirit clothed Himself with our missionaries. "All things are possible to him that believeth."

**PRAYER MOVES THE WILL OF GOD IN THE
MISSIONARY ENTERPRISE.**

We believe that God has His plan of redemption, and that all things come to pass according to the counsel of His will, but that is not fatalism. We believe in the reign of law, but that is simply God's ordinary way of working. And we believe in miracles, which is God's occasional and unusual way of working. So we believe in prayer, which is the appeal of God's children to their heavenly Father. The Saviour cast out the evil spirit from the boy in answer to the father's prayer, and the evil spirit from the daughter of the Syrophenician woman in answer to the mother's prayer. And He will cast out the evil spirit of Mohammedanism from the Syrians and the spirit of Confucianism from the Chinese in answer to the prayers of our Church through our missionaries. Jesus "pushed out" laborers into His harvest, in answer to the prayers of His disciples. And He will qualify and send out native missionaries in the Levant and China, in answer to the prayers of Reformed Presbyterians. Brother Coleman said he knew our people were praying for him because those to whom he went were so ready and willing to hear his message. "Ye also helping together by prayer for us." (II. Cor. 1, 11.)

God does not always give what we ask,

any more than earthly parents give everything their children crave. Parents always listen to the requests of their children and give in response what is best. As to temporal benefits, "what is good the Lord will give" in response to our prayers. But as to spiritual gifts, God will always give His Holy Spirit to them that ask Him, according to their capacity to receive Him. "If ye, being evil, know how to bestow good gifts upon your children, much more will your heavenly Father give His Spirit to them that ask Him." In answer to Moses' prayer, the Red Sea divided for Israel and closed upon Pharaoh and his army. In answer to Hezekiah's prayer, the angel slew 185,000 of the Assyrian army. In answer to prayer the Manchu dynasty has been cast out and a free government installed. In answer to prayer the dry bones are moving together and flesh and sinews are coming upon them, and the four winds of heaven are blowing upon them and the Spirit is breathing new life into them, and they are standing upon their feet an exceeding great army.

Electricity is an unseen force. It works according to law. When men discover that law and obey it, the force becomes man's servant and obeys him. The Holy Ghost is the unseen God. He works according to the revealed will of Christ, the King. And when Christ's people become acquainted with the will of Christ and obey it, the Holy Spirit works in them, through them, by them. And so the prayers of God's people really move the will of God. And we conclude that the chief factor in the success of our missionaries in the Levant and China is not the \$50,000 asked for, although that is a necessary condition; not a larger number of missionaries, although that is an indispensable prerequisite; but the prevailing intercession of Christ's loyal disciples. "The

effectual fervent prayer of a righteous man availeth much.”

We limit God. We are not straitened in Him, we are straitened in ourselves. We pray that God would have compassion on the world lying in sin. That is superfluous. He already has compassion upon dying men. He always had and ever will have compassion upon sinners. But He waits upon His people to become the channel through which His compassions can flow to the perishing. We ought to pray

that God would make us fit channels for the Holy Ghost, that the river of life might flow through us to the barren wilderness of heathendom. And until there are consecrated, enlarged, spirit-filled hearts through which the Holy Ghost can act, He will be limited, in sending out His compassion to the lost world. But He gives His Spirit to those that ask for Him. And there is the energy of prayer. There is the hiding of His power.



The sublime statement with which the Holy Scriptures begin is as worthy of belief as ever it was: “In the beginning God created the heaven and the earth.”

There never were, and never will be more than two great theories of the origin of the universe, it is the product either of chance or of purpose. Between these two theories you must take your choice. That it is born of purpose is intelligible, reasonable, probable.

That it grew by chance always was preposterous, but it is ten-fold more preposterous to-day than it was sixty years ago. We are sure that the sublime movements of the planets over our heads, and the crystallizing glories of the earth beneath our feet, and the wonderful and beautiful forms of life about us, are not the outcome of any chance. The unity, the harmony, the progress, that we see, disclose to us the working of an eternal purpose.

It is in that purpose that nature reveals to us the existence of that God, who, in the beginning, created the heaven and the earth. It is not a demonstration, but the inference is clear and strong. Purpose means intelligence, purpose means will; one intelligence, one will, one God.—*Washington Gladden.*



In New York City during the past year more than one hundred missionaries and pastors have been repeatedly supplied with Scripture, to be used by them in visiting homes, hospitals, prisons and city institutions. Over eighty of these workers have sent us carefully prepared reports of their labors, telling of the blessings that have come through the Word to many lives. Some of these reports give touching incidents of conversion from sin and comfort in sorrow that have come to weary and lonely lives. Many discouraged strangers in our city, who could not read English, have found joy and hope through reading the Scriptures given them in their own tongue. A young foreigner, who, over a year ago, received for the first time a Bible in his own language, and who, through reading it, became a Christian, is now preparing himself to go as a missionary to his own people across the sea.—*New York Bible Society Report.*



An unskillful beholder may think it strange to see gold thrown into the fire, and left there for a time; but he that puts it there would be loth to lose it; his purpose is to make some costly piece of work.—*Robert Leighton.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—A letter that has no signature, presumably from Dr. Stewart, dated Aug. 20, 1912, reads as follows:

I have no late word from you, but I hope that you both are deriving great benefit from your vacation in the Canadian wilds. We have no word of Rev. S. Edgar's arrival in the United States, but doubtless he has gotten that far along. A Fellah at Bahamra was telling me yesterday how

schools are going on as usual, although the attendance is less than at other times. We expect to have a communion at Gunaimia next Sabbath. Many of our people are emigrating to South America to take the place of the Italians who have been called home for military service.

The cholera is still at work in many places, but so far as we know there have been no cases in Latakia. The Suadia



BOYS' SCHOOL AT INKZIK, AND TEACHER.



BOYS' SCHOOL AT GUNAIMIA, AND TEACHER.

sorry he was for the accident. He said he would rather it had happened to 366 of the Fellahin than to Mr. Edgar. In our school I have been making some repairs to floors, etc., since the vacation began, but am now almost done. Part of the work will have to stand over until next year both for lack of time and money. I have been out at Jendairia several Sabbaths, and have had good audiences as a rule. Once Dr. Balph was along, and at the morning service we had about eighty persons. Last Sabbath I was at Bahamra and had the house full of hearers. The

preacher writes that the number of deaths in and around Suadia from cholera runs up to forty. I may not be allowed to visit that place for some time yet. There is a cordon on the road to Kessab, but still there is some communication with that place. Misses Elsey and Crockett are up there, and we hope that they will be able to return to their work when the time comes.

Charles is still here. Robert is planning to attend the Larnaca Academy next year, and then he will probably go to the United States.

Cyprus, Nicosia.—Dr. C. McCarroll, in a letter dated Aug. 28, 1912, gives his friends news of himself and work:

You may be wondering what has become of your laborers in this part of the vineyard, and I will inform you to the best of my ability. At the close of the school year, or in the beginning of June, we packed up our goods and bid farewell to Larnaca and came to Nicosia to resume the medical work, and patients began coming the next day after our arrival; so between seeing patients and settling the house, the month of June was crowded with work. Since the beginning of July my time has been given up to the medical work. As we had been away so long we did not deem it wise to go away for a vacation this summer, and now it is the end of August, and we find that the weather has been unusually cool, and we have suffered no inconvenience from the heat. During the summer we have held clinics only once a week, at which we charge only 12 cents, and we have had regularly from 100 to 130 patients, while on other days we charge 2 shillings Eng., and we have a good many who are willing to pay that price. From the first of September, we will hold clinics twice a week, as formerly. The attendance at the clinics is larger this year than it has ever been, in spite of the fact that we charge more, and also that we are opposed by some of the doctors and pharmacists, who publish articles in the papers saying that we are running a pharmacy without a registered pharmacist, and they are trying to stir up the government against us. However, their efforts have no visible effect. Another matter of interest and object for your prayers is this: A certain Greek doctor, who hates us (the term is not too strong) rented a house overlooking our compound and started in with the purpose of putting us "out of business."

This was about four years ago, and as his assistant he had his sister's husband, Loizou, who was formerly a shoemaker, and who furnished the money to educate the doctor, and now for nearly a year Loizou has been attending our services and coming nearly every night to the house of our evangelist, Mr. Dimitriades, for conversation and prayers until about two weeks ago, when his wife and the doctor and all his relatives began persecuting him for being a Protestant, and although he suffers a great deal, he is faithful and preaches the gospel to them. He says he cannot live at home, but will be compelled to leave his wife and six children. He does not know what he will do or where he will go, but he says he will never deny his Lord.

We do not know what the end will be, but we know that the Lord will not forsake those who trust in Him, and as we are believers in prayer, we ask your prayers in behalf of this man.

My brother and family are also remaining at home this summer, and apparently without any evil effects, although Larnaca is filled with malaria—they say, the worst it has been in years. Mr. Stewart has been spending the summer with his parents in Latakia.

Naturally, we are all rejoicing over the appointment of Mr. Smith for the school work, and now we are glad to know that he has sailed and will be here in good time before the opening of school. The prospects for the coming year are better than ever before.

My brother and Mr. Dimitriades have made two evangelistic trips this summer, and they had several promises of students. The future will reveal whether they are fulfilled or not. They spent several days in the Kyrenia district in St. Epictetus, Karyaphana and Kyrenia. Another time they went to Louragina, Dali

and Neson, where they spent a profitable time talking of things concerning the Kingdom of God.

Owing to the kindness and liberality of the young men of Second New York, the medical department has been provided with a light runabout motor car (Mety 22), and we find it very useful. The upkeep is less than that of a horse and we have been able to visit villages that we were not able to reach before. During August we have visited twelve villages, having traveled about 250 miles, and treated fifty patients in the villages, besides seeing over 600 office patients and making fifty professional calls here in Nicosia. The financial returns are larger than at any time in the history of our Mission in Cyprus.

As an instance unusual and unprecedented and to show you the changed attitude of the people here, we were engaged to take charge of the confinement of a Turkish lady. This may seem very ordinary to you, but this is the first time I have known of a doctor being employed except when something goes wrong and it is necessary to call a physician, as midwives are always employed in these cases. This applies also to the Greeks, as we were employed twice this month for the same kind of cases in the Greek homes.

We are all well and looking forward to a year of work which we hope will be profitable for the Mission.

China, Cheung Chau.—Rev. J. K. Robb, in an official letter dated Aug. 12, 1912, says in closing:

We are all enjoying ourselves on the island. As far as the place itself is concerned, there is not much to attract. However, with excellent bathing and a fine missionary community, we are really enjoying our vacation very much. I was up at Tak Hing at the end of July and found it a most uncomfortably hot place. A number of other men on the island have been to their stations for a short time, and all return with tales of heat as incredible as my own were. So it seems there is unusual heat in all quarters. We have just learned that Rev. and Mrs. Mitchell, with the Misses Adams and Stewart, are to sail for China early in November. I am glad they are returning earlier than they might have done. It speaks well for their interest in their work here. We were sorry to hear of Miss Dean's illness. We would like to see her back soon, but would rather wait a little longer, and see her well and strong than to see her sooner but not real well. It would be a calamity indeed for us to lose her services.

AT HOME.

Iowa, Clarinda.—The L. M. Society of the Clarinda congregation desire to leave this tribute of love and esteem to the memory of Mrs. Mary Orr, who fell asleep in Jesus on December 27, 1911, aged 97 years 8 months and 3 days. She loved the house of God, and was faithful in attendance on the ordinances as long as she was able. She was a charter member of the L. M. Society, although for years was not able to meet with us. She took great

interest in mission work. Her dues were always sent every month. We bow in humble submission to His will.

We bear testimony to her faithfulness and love as a friend—her devotion and tenderness as a mother. We fondly cherish her memory in the hope of meeting again. We extend our sympathy to the children and commend them to our heavenly Father, Who makes no mistakes.

MRS. MARY MARTIN,
MRS. J. C. GLASGOW.

Kansas, Stafford.—The following is a report of the Ladies' Missionary Society of Stafford Reformed Presbyterian Congregation:

Receipts.

Dues received	\$15.70
Birthday offering	2.97
Thank offering	5.75
Donation of friends	7.20
Work done by society.....	2.50

Total.....\$34.12

Disbursements.

Syrian Mission	\$17.65
Indian Mission	2.95
Girls' industrial building.....	13.52

Total

MRS. EDITH FEE, Treasurer.

Pennsylvania, New Alexandria.—Report of the L. M. S. of New Alexandria: We have 27 active members, 11 life members, 4 honorary members. Have held 12 regular meetings, 2 social and 2 special meetings. Our work has been quilting of quilts and home mission work. Rev. Blair gave us a view of the great work among the Chinese, with the aid of his stereopticon. We feel deeply the loss of our pastor, Rev. Gault, who was an honorary member of our society. He cheered us by his presence, encouraged us in our work, and was always ready to help in all that we did. Our loss is his gain. We go forward in the work of another year, not in our own strength, but the strength of the Master.

SECRETARY.

TREASURER'S REPORT.

Receipts.

Balance on hand from 1910-11....	\$0.31
Dues and contingent fund.....	32.50
Honorary members' dues.....	3.00
Donations	14.75
Sale of rugs.....	2.50

Sale of quilt	2.50
Thank offering	44.35
Value of barrel to Southern Mission	10.00
Value of box to Dr. Balph.....	15.00
Value of clothing to Aged People's Home	20.00
Home Mission	5.00
Collection at Rev. Blair's lecture..	10.00

Total receipts

Disbursements.

Freight on box to Dr. Balph.....	\$0.50
Freight on barrel to Southern Mis.	1.04
Flowers for pastor.....	5.00
Lunch boards	2.00
Quilt material, postage, etc.....	2.66
Barrel to Southern Mission.....	10.00
Box to Dr. Balph	15.00
Clothing to Aged People's Home.	20.00
Home Mission	5.00
Thank offering	44.35
Money to Indian Mission.....	25.00
Money to Foreign Mission.....	18.00
Donation to Rev. Blair.....	10.00
Contingent fund	1.35

Total.....\$159.90

Balance on hand March 21, '12...\$0.01

MRS. J. A. BEATTIE, Treas.

Pennsylvania, Beaver Falls.—Mrs. Elizabeth McKnight, having been called by the Master to pass on within the gates, we who yet wait outside wish to express here our faith in Him Who thus removes His people from their earthly labors, our gratitude for the privilege of having been brought into close association with the quiet, helpful life which has closed, and our sympathy with the friends left behind and our recognition of this, another message from the King to prepare for the heavenly country.

MRS. J. M. COLEMAN,

MRS. TAGGART,

MRS. MCGREW.

MONOGRAPHS.

REPORT OF THE PLAN OF WORK COMMITTEE, MAY, 1912, NEW CASTLE, PA.

(Concluded from Women's Department August Number, p. 191.)

Fifth—Junior Bands.

We urge that especial prayer be made for enthusiastic and consecrated workers to organize and carry on mission bands. The children are eager and willing, but everywhere there seems to be a dearth of satisfactory leaders, and this important work of lighting and keeping aglow the missionary fires in childish breasts is suffering sadly.

Sixth—A General Missionary Society.

It has long been the dream of many that all Covenanter women should be united in one organized body.

There are many difficulties in the way which in the past have seemed insurmountable, and which may be so still, but the advantages to be gained are so many and great that your committee would recommend that a committee of three be appointed by this convention to communicate with the women of other Presbyteries with a view to forming such an organization, if in their judgment the time seems ripe.

Seventh—Prayer Cycle.

Believing that the greatest force in the world is the prayer of faith, we ask the members of our societies to join in offering their earnest petitions for the work of the Church.

The providence of God in laying by so many devoted workers in China and Turkey calls for increased earnestness in prayer for our foreign missions.

It is with deep concern that we see the

membership of the Covenanter Church decreasing year by year and the Church becoming more and more conformed to the world. For this reason we ask for special prayer for the children of Christian parents, the baptized members of the Body of Christ, that they may not be led away by the materialism of the age; that they may be faithful to their Divine Master.

In the following prayer cycle, we have attempted to sum up the work of the Church.

Under the head of "National Reform" is included the cause of temperance, and under that of "Witness Bearing" our testimony against the liquor traffic and all other evils in both Church and State.

In arranging the subjects for prayer, it has been done, so far as possible, that each object shall be prayed for the month before the collection for it is to be taken up.

January.—National Reform and Witness Bearing.

February.—College and Seminary.

March.—Church Boards and Sabbath Schools.

April.—Synod and Presbyterian Convention.

May.—Aged People's Home.

June.—Children of the Church.

July.—Jewish Mission.

August.—Indian Mission.

September.—Southern Mission.

October.—Domestic Mission.

November.—Syrian Mission (Syria, Asia Minor and Cyprus).

December.—China Mission.

Respectfully submitted,

MRS. R. M. PEARCE,

MRS. DAVID METHENY,

MRS. R. J. McISAACS.

OUR OPPORTUNITY.

A better view of our opportunity can be had by brief survey of things as they are. A farmer looks out over his acres stretching away far as the eye can see. Herds of cattle are grazing in the meadows; and flocks of sheep are by the quiet waters. That farmer may not have gold in his hands, but he has opportunity to increase his gains.

The Church is much like a farm—like fertile land which will produce a bountiful harvest. The members of the Church are like fields, ready for cultivation in gifts and graces. A poor farmer will get poor results. A good farmer will get good results. What will the harvest in the Church be this year? Leaving aside all others, will you allow this one urgent, pressing question:

WHAT WILL THE HARVEST BE IN MISSION WORK?

A little more critical survey of the past will further aid in answer. During the past decades, and scores of years, the Covenanter Church has not only carried on her work, but she has in addition laid by \$589,391.21. This is more than half a million dollars—a great sum of money. She has laid by this sum in endowments, interest from which is used. You sometimes hear of a man who is “land poor.” It is to be hoped the Church will not become so. The accumulation of this vast sum of money shows that there are resources somewhere. Furthermore, the Church has her membership, strong, devoted, earnest, consecrated; and the membership is reinforced by the income from the amount of money just named, which is like a reserve force that can at once aid all divisions of the army. It can aid in mission work.

Thus reinforced, what can be done for missions? Can we not do more than last

year? A farmer increases his cultivated acreage; shall the Church not increase hers? Such increase shows thrift, and thrift encourages, and encouragement increases zeal, and zeal multiplies power. Shall we not put in a larger crop?

The Report of our Foreign Mission Board, prepared and read by the Corresponding Secretary, Dr. R. M. Somerville, is one with many encouraging features. Read it. Few, if any, of the churches can give a more encouraging report of the year's work. Read the report again! If you wish to see what the Head of the Church is doing on the fields, study that report. The work of the past year is done. It cannot be changed. But this year is before us. What shall the harvest be? We have twelve months to make the record—365 days to do all that we can do forever in this year. Its opportunity will soon be past also. Let us redeem the time in most earnest and devoted service for the salvation of the world.

Can we not increase our contributions? The Church has done well. Can we do a little better? The Church has been earnest in prayer. God has heard and answered. Can we not be more importunate in our petitions for the outpouring of His Spirit upon mission work? The missionaries are looking up, pleading for refreshing showers of His grace. The converts, trying to live the Christ life in the midst of the heathen darkness, are looking and longing for greater manifestations of His presence. Shall not we of the home land, with blessings so abundant that they are almost running to waste, and with such anticipations of glory as “are set before us,” shall we not join more earnestly that they receive the same blessings? Are we, after all, really doing our best? Can we not do more? Are we satisfied to go to God with this record of effort?

CAN WE NOT HAVE MORE MISSIONARIES?

What is the matter? There has been much talk these last years of evangelizing the world speedily. But we as a Church are dangerously near not keeping up the number of missionaries already at work. We are almost falling back. It will require many generations to evangelize the world, if other churches do no better. We need more missionaries. We need them right away. We need more ministers, preachers of the gospel. If you will look over back numbers of *OLIVE TREES* you will see in nearly every issue such appeal. Have you observed that during furloughs of some there is but one minister in Latakia field; one in Tarsus field; one in Cyprus field, and none in Suadia station? In the last-named there is neither minister nor physician or missionary teacher. China field is better manned; but even there we are scarcely keeping pace with doors unmistakably opening. More missionaries? Yes; they are needed; they are needed right away! Where are all the "volunteers"?

OUR OPPORTUNITY!

It is big with possibilities. God has laid another year at the threshold. What shall we do with it?

F. M. FOSTER.

New York City.

AN APPEAL FOR HELPERS.

We want more workers. Traveling one day in an Indian railway carriage, a woman, who had been indulging in some strictures on missionaries, said to a fellow traveler: "It is all nonsense, you know, to talk nowadays of the self-denial and sacrifices of missionaries; it is rubbish, and only does harm to the cause." Well, I know no missionaries who want to talk about their self-denials; we are content to put what Dr. Phillips Brooks called "the heroism of the missionary life"

on another and a nobler basis. But let us face the position, and acknowledge that in the civilized countries of the world of which India is one, there are no dangers to face, no sacrifice to make, no privations to endure, but those common to mankind. God has, we may say, taken from us half the privilege of the first Christians, and we have no longer the honor of "suffering for the sake of Christ," as well as of "believing on His name." What then? Is our responsibility the less or the greater? When William Carey prepared to fight his way to the heathen at all costs, the only woman whom he could, and did, ask to accompany him, refused at first to go! And small wonder. God has since then burst the bars, and flinging open the doors, has made the way inside, if not easy, at least plain and practicable. Are we going to turn aside now and say that we will not, rather that we cannot, "enter in and possess the land"? If so, it is not for us to censure Mrs. Carey; nay, we would rather pay a tribute of honor to her memory, because, in the face of privations of which we know nothing, and without the stimulus of the missionary zeal which fired her husband, she yet started for India. When God commanded the building of the Tabernacle, He provided for the special work to be done, and called by name the worker, "Bezaleel, the son of Uri." He inspired him with the "spirit of wisdom" and "of knowledge," and supplied him with a helper, Aholiab. And shall God take less care to-day of His Temple in the human hearts which lie desolate and empty because they know not Him? He calls now as emphatically, He endues His workers as richly, as in those days. Are there none here present this morning who hear that call to this particular service? Let no one go forth until the call has been given; for amid the difficulties of the work, we need often to stay ourselves on

the assurance that we are in truth God's "apostles," sent forth by Him, now in the place where He would have us be, and therefore entitled to His help and blessing. But it seems incredible that God should not be calling forth laborers, when His work stands waiting to be done! All cannot go; but, let me entreat those who have heard the call, to yield to it. Here is work which demands and employs your noblest powers. No education is so "high," no gifts so great, no accomplishments so rare, but you may find use for them some time or other in your mission life. Consecrate your talents, your abilities, yourselves to this "service of the sanctuary," and then, let us turn, and taking our stand with St. Paul, let each one say, "If it behooves me to glory, I will glory of the things of my weakness." Our emptiness, God's fullness; our weakness, Christ's "power tabernacled upon us." There lies the secret of our strength. For the most gifted intellect, the grandest talents, are powerless of themselves to bring one soul to Christ! Shall we dare, then, to talk before God of our petty sacrifices, our renunciations, our devotion? Let us recognize, rather, once for all, that the "heroism of the missionary life," the measure of its success, the richness of its blessing, rests upon the basis—that same basis which underlies all home mission work, nay, even the smallest service which we can render to God—of unswerving obedience to His every command, of unflinching faith in the promise of His indwelling Spirit working with us, of His ever abiding help, "Lo, I am with you all the days, even to the end of the world."—*Selected.*

HOW MUCH DO YOU GIVE?

Many in America have come to the conclusion that it is not right to give less than a tenth of all we have. Surely we

should be ashamed to give less for our privileges than Israel did for theirs. They were only asked to keep up their own worship, while to us God has entrusted that, plus the evangelization of the world. If we consider the Sabbath binding because it preceded the Levitical law, tithing has the same claim upon us. It was the Lord's portion in the time of Melchisedec, and we do not know how long before. We recognize the sacredness of the obligation to give the Lord one-seventh of our time, but we look upon our property as wholly our own. An old Karen chief, with whom I was one day pleading that he would accept the salvation offered in the gospel, said to me, "I believe there is something in your Christianity. It is not all talk. Before missionaries came among us we worked early and late every day of every month of every year, and all our labor barely supplied our need. When you came among us many of our people followed you. They worked six days and the seventh idly folded their hands; they sang and worshipped and did no manner of work. We surely thought they will starve before the year is out. But to our surprise, at the end of the year they always had more than we had." You will admire the shrewdness of the old man's observation and the accuracy of his conclusion. But we who have tried it find this is precisely true also of the tenth of our income which we give the Master. We are the richer for it in every way. Who will try it for one year, and see if I speak truly? "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." My heart aches for the dole given often unwillingly to the Master's service—the dole that must be pleaded for as a poor man pleads. Still, some have even dared to say "I hate your religious beggars." I see the remedy for all this in His people loyally

acknowledging His right to a tenth of all He bestows. So Paul directs, "Upon the first day of the week let each lay by him in store, as God hath prospered him. that there be no gatherings when I come." Sisters, I am afraid one secret of small success lies here. Hear what His Word says. "Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

In conclusion, I believe in the machinery of missions, not because I am afraid to trust in God, but because I believe He wishes us to share this work with those at home—to be willing to give them a part of the burden, to communicate to them our necessities, especially for prayer, and to share with them the final reward. This is no un-Christian part, but to my mind a worthier calling than any asceticism after which we may strive. Instead of aiming at disintegration, my aim has been and must be to bring all Christians to feel that they have a share in this work. that we are fellow laborers in fulfilment of the promise, "She that tarried at home, divided the spoil" (Ps. lxxvii., 12.—*A Missionary*).

A PLEA FOR NEW ENERGY.

Our energies should be devoted to India and to China—India that has been given to us to lay at the feet of Christ; China, that brimming cup of humanity that is beginning to overflow over all lands, that mighty people which will yet have its voice in deciding the destinies of the human race. These are the important

nations, and these are in a transition period; and they will exercise a great influence in the days that are to come. If any work will wait, it is not this; delay may mean irreparable injury to the cause of Christ in these lands; if the harvest is spoiling anywhere, it is there, in India and China, waiting for the reapers. Never was the Church so well equipped, so capable of dealing with the situation which the providence of God and her own missionary successes have created. We need to remember that the millions of Christendom have at their disposal all the inventions of science and every source of strength. Everything seems to point to this as conspicuously the era of missionary opportunity, and great issues depend upon the way in which we use it.

"There is a tide in the affairs of men
Which, taken at the flood, leads on to
fortune;

Omitted, all the voyage of their life
Is bound in shallows and in miseries.
On such a full sea are we now afloat;
And we must take the current when it
serves,

Or lose our ventures."

In the presence of our golden opportunity we are either half-hearted or procrastinating, and we shall seriously imperil the progress of the Christian Church. Let us remember that nations whose religious beliefs are unsettled may easily be allured into the paths of skepticism. and, where the furrows are open, if we do not sow the good seed of the Kingdom, the enemy will surely sow the tares. Everything seems to point to this as the time when a decisive blow may be struck. If we are only equal to the situation, we may do something effectual in our time for the spread of the Kingdom of God.

And into this missionary crusade we may enter with every assurance of ultimate success. It is God's work, not sim-

ply ours, and its prospects, to use the well-worn phrase of Judson, are as bright as the promises of God. We are just as certain of the final issue as we are of the noonday light, when in the early morning we see the first tender streaks of dawn. Why, the harbingers of success are already visible. Sight has become the handmaid of faith. How it cheered the hearts of Columbus and his mariners after their long and tedious voyage, when they saw the birds of strange plumage circling about their bark, and saw the drift seaweed floating by—it told them that the land they sought was not far distant; and though we may not have seen the great object of our ultimate endeavor, there are birds of lovely plumage circling about our bark. We have seen enough to tell us that perseverance shall be crowned with success; enough to assure us that we shall hear the triumphant cry, “The kingdoms of this world have become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever.”

Let us then, my friends, prosecute this great enterprise with more enthusiasm and with more zeal. Everything urges on to this. We dare not look back and proclaim ourselves unfit for the Kingdom. We cannot stand still when the plaintive Macedonian cry and the mandate from the eternal throne call us onward. Is it too much to aim at this—the doubling of our missionary staff and the increase of our income to £100,000 per year before the centenary of our society should be celebrated? Surely it is not too much to aim at that. We can easily do it if we only have the missionary spirit. Oh, let us pray for a greater indwelling of this spirit; let us seek to diffuse it among our fellow Christians; let our children grow up knowing the fascinating story of foreign missions, and deeply imbued with its spirit; let us count it our chief joy if

from our families there should come forth some to go to distant lands, and let us try to make every church an ideal missionary church.—*From a Missionary Address.*

THE HAND OF GOD IN THE HISTORY OF THE CHURCH AND OF FOREIGN MISSIONS.

God still governs the world which He created and made. The physical laws it obeys are His Almighty will in continuous, unceasing activity. He upholdeth all things by the word of His power. The wide and varied results of His rule, so uniform, so harmonious, so beneficent, fill every devout student of nature with wonder, adoration and praise. Human beings, singly and unitedly as nations, have their place and work in His moral Kingdom. His gracious purpose is that they shall all share the spiritual benefits of the redemption He wrought out for them by His Son Jesus Christ, and He overrules all their actions and all events for the accomplishment of that end. His Kingdom ruleth over all, and His knowledge and care of all creatures are so minute, that, as our Lord tells us, even a sparrow shall not fall on the ground without its Father, and that the very hairs of our head are all numbered. In response to this Scripture teaching, every human being is more or less deeply conscious of the dependence of his life on God for preservation and direction. Expression has been often given to the feeling by men of different minds when opportunity was afforded. or when they were placed in critical situations demanding prompt and decisive action. “Thou compasseth my path and my lying down, and art acquainted with all my ways,” was the Psalmist’s devout acknowledgment. “I had rather,” said Lord Bacon, “believe all the fables in the legends, the Talmud, and the Koran, than that this universal frame

is without a mind." "The finger of God was upon me," wrote the Duke of Wellington, in a note he despatched from the field of Waterloo.

It is God's hand in the history of the Church and of Christian missions we wish at present more particularly to trace. The outstanding central event of Divine revelation is the vicarious sacrifice of the Incarnate Son of the Highest for the sin of mankind. In all the preparation God made for that unique event, consisting in the separation of Abraham's descendants from other sections of the human family, in their typical rites and offerings, and in the predictions of their prophets, His hand is distinctly seen, and not less so in the birth and life and death, and resurrection and ascension of Jesus Christ, and in the descent of the Holy Spirit at Pentecost, as their fulfilment and realization. And while up to the Christian era Divine truth was confined to the chosen people, the risen Saviour then made it certain that it was for Jew and Gentile alike, and that it was the bounden duty of those who believed it to send it abroad to the uttermost parts of the earth. No one who reads the Acts of the Apostles, the Epistles and the history of the Church in immediately succeeding centuries, can possibly fail to recognize the special interposition of God, not only in qualifying the first missionaries for preaching the gospel, but in opening doors for their entrance into Asia, Greece, Italy and other countries—among these our own. Every subsequent movement for preserving and extending Christianity, and for uprooting the errors and superstitions and idolatries which barred its progress, could not, with the hostile forces which were arrayed against it, have been successful if it had not been inspired and directed and sustained by God toward that end. The self-sacrificing labors and heroic struggles of

the Culdees and Reformers and Covenanters are memorable examples. To them all we owe lasting gratitude for the pure gospel and spiritual worship, for the civil and religious liberty, and for the inspiration to devoted service to Jesus Christ, in the advancement of His Kingdom, which they have bequeathed to us. For if there be in our character as a Christian nation a moral and intellectual fiber, and a broad sympathy with the suffering and oppressed, which make themselves felt among nations, how much of these qualities have we not derived from the earnest contendings of those noble men in perilous times for the faith once delivered to the saints.

It is eminently instructive to remember how even the most painful and trying events, like persecution and war, have, in the providence of the King of kings, been made to turn out, not for the hindrance, but for the furtherance of the gospel. By the persecution that arose about Stephen, the first Christian martyr, many of the early followers of Christ were scattered abroad. The consequence was that, instead of the new faith and worship being shut up within the walls of Jerusalem, they became centers of heavenly light in the various distant places to which the converts were driven. The savage cruelties and deaths to which so many of the Waldenses were subjected, particularly in the sixteenth and seventeenth centuries, are almost without a parallel. The object of their Romish enemies was their utter extirpation, as it was also in the case of the Albigenses and the Huguenots in France. A few of them escaped the massacre. And now from the valleys of Piedmont, in which their few congregations are situated, they are nobly attempting, with the aid of other churches, by forty or fifty missionaries, to evangelize the whole of popish Italy. Being of the same race and language, they are admir-

ably fitted for the undertaking. May they not have been preserved by God for that very work? How true are the familiar aphorisms: "The blood of the martyrs is the seed of the Church"; "To die for truth is not to die for one's country, but to die for the world." Of these slaughtered saints on Alpine mountains, Milton thus wrote:

"Their martyr'd blood and ashes sow,
O'er all the Italian fields where still doth
 sway
The triple tyrant; that from these may
 grow
A hundredfold, who, having learn'd Thy
 way,
Early may fly the Babylonian woe."

Turning our thoughts back to the wars of the last half century, we have the same truth presented in each of them, only in a more definite form. At the close of the Crimean war of 1855, in which England and France were allied with Turkey against Russia, the Porte published a firman, professing to abolish every distinction which made any class of the subjects of the empire inferior to any other class on account of their religion, language, or race, thus establishing complete equality between Christians and Mohammedans. Alas! for her honor, that Turkey should ever have acted so contrary to her profession as to be chargeable with the recent massacre of so many thousands of unoffending Christian subjects in Armenia. It was in 1857 the mutiny, instigated by Sepoys, broke out in India. The tortures and deaths which European women and children suffered in the course of it, were of the most barbarous and harrowing description. When the rebellion was quelled by our brave soldiers and the loyal native troops, and peace restored, a royal proclamation was issued that Christianity was the religion of the British Empire. and that religious tolera-

tion was granted to Hindoo and Mohammedan, and to those of every other sect in India. In consequence of an outrage known as the "Arrow" affair, England, the same year, declared war against China. Our army won the victory, and in the treaty made with the Chinese Government at the termination of the war, it was secured that Christian missionaries should have liberty to travel the length and breadth of that immense empire in preaching the gospel of Jesus Christ. Next came the war in Italy, which resulted in liberty being granted to Protestants to circulate and teach the Word of God in that popish country. The Civil War in the United States of America which lasted from 1861 to 1865, had, no doubt, its political reasons and interests, but it ended in the abolition of slavery, which has everywhere been so great a barrier to the spread of Christianity, and to mental, moral and social progress. In 1866, by the war of a few days' duration, Austria, which had been so strong a political support of the papacy, was shorn of her strength, and by the rise of a larger Protestant kingdom in Germany, the balance of political power was turned in favor of civil liberty and of evangelical truth. Shortly after, a revolution occurred in Spain, and a proclamation was made by its new government granting full freedom, which is still enjoyed, to sell or distribute gratuitously the Holy Scriptures. That is a marvellous chain of events, which largely accounts for the cheering fact that every part of the habitable globe is now open to the gospel and ready to receive its missionaries. Does it not teach, in the most impressive manner, what Daniel told King Nebuchadnezzar long ago, that the Most High ruleth in the kingdom of men, and how He makes use of events, in bringing about which the worst human passions

often rage, for the successful working out of His own benign intentions regarding the spiritual well-being of mankind and the advancement of truth and righteousness in the world. And while the significant facts that have been thus briefly related, as springing out of these wars, are directly due to the overruling Providence of God, Who makes even the wrath of man to praise Him, yet, looking at them from the human side, are they not an instructive example of the way in which rulers, who act from Christian principles and humane feelings, can promote the cause of religion and of religious equality beyond their own jurisdiction, when favorable opportunities occur. And should it not awaken in all hearts the profoundest gratitude that it was mainly at the suggestion and by the advice of our Government, doubtless moved by the Spirit of God, that liberty to teach His Word and worship Him in those countries was almost in every instance, at the conclusion of those wars, guaranteed by special treaty or edict.

What now are the results of missionary effort so far as they are known, for which God has thus so manifestly prepared the way? It is little more than a century since it began to be made by the churches in England. And it must be remembered that comparatively little was done in the first half of the century, and that it is chiefly in the second half of it that the fruits which now appear have been produced. But it may be interesting to glance at the growth of Christianity onwards, from the ascension of its Divine

Founder. Gibbon, the historian, devoted much thought to the subject, and Lightfoot assents to his conclusions. According to calculations that have been made, there is reason to believe that in the middle of the third century Christians formed less than a twentieth part of the Roman Empire, and not more than a hundred and fiftieth part of the whole race at that period. The next two hundred years saw a rapid increase. Since then the rate of progress has been fluctuating. Carey, who went to India in 1793, tried to kindle the missionary spirit by estimating the population of the world at 731,000,000, and the Christian portion of it at 174,000,000. The population of the globe at present is estimated at 1,450,000,000, and about 470,000,000 are said to be Christians, so that while in the third century there was one Christian to every 150 pagans, in the nineteenth century there is one Christian to every three persons who are not Christians. That is certainly a great advance, and although it extends over eighteen hundred years, when the many anti-Christian forces of the most formidable kind which the gospel has had to contend with are taken into account, it must be felt that, but for the special interposition of God in its behalf, and the power of His Spirit in the hearts of men, Christianity would never have reached the position of strength and influence which it now occupies in the wide world.

(Continued next issue.)

—*Rev. James Black, D.D., in Missionary Record.*



The theology that brought Abel to the altar as a true worshipper still speaks, though it is as old as the first family of the human race. And the truth which stopped young Saul in the way and made of him the revolutionizing Apostle to the Gentiles is too well established in the course of history to need revising at the hands of men who would not know what to tell a mourner in Zion if they should come upon one.—*Bishop John C. Kilgo.*

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

Conducted by MRS. R. M. PEARCE.

Text Book—"China's New Day."

CHAPTER I.

"THE BREAK WITH THE PAST."

A Chinese statesman said a few years ago: "The West seems eager to awaken the East; you fear my people will never move, but be assured that when the Chinese once start, they will go fast and far."

Certainly these words seem prophetic in the light of the events of the past year. "Fast and far" has been the leap from the despotism and darkness of the past to the Republic of China with its attendant reforms.

To understand this apparently sudden "break with the past" we must search for the causes and influences which brought it about.

It is the aim of this first chapter of our book to set before us some of these contributing factors in the great revolution. It is evident that the two great underlying forces which have re-made China are the pressure of Western civilization from without and the leaven of God's Word working from within.

Perhaps we incline to lay more stress on the former reason, but those who view the situation at first hand, recognize how large a part missionary activities have had in preparing the way for the new epoch. A prominent Chinese official was recently asked when the revolution in China really began. He replied: "The day that Robert Morrison landed in Canton."

Of one thing we may be sure—God is

back of the awakening in China, and if His people do their duty, He will indeed lead China into a "New Day."

The first chapter may be studied under the following outline:

- I. Causes of the awakening in China.
 1. Chino-Japanese War.
 2. Gift of New Testament to Empress Dowager.
 3. Character of Rulers.
 - a. Empress Dowager.
 - b. Kuang Hsü.
- II. Signs of the Awakening in China.
 1. Growth of the Public Press.
 2. Edicts of the Emperor Concerning
 - a. Education.
 - b. Railroads.
 - c. Mines.
 3. Opium Reform.
 4. Committee on Constitution.
 5. Provincial Assemblies.
- III. Progress Made.
 1. Education.
 2. Postal Service.
 3. Railway Service.
 4. Telegraph and Telephone.
 5. Sanitation.

HELPS FOR THE MEETING.

A map of China will be a help in renewing our interest in and knowledge of Chinese territory.

The new flag of the Chinese Republic, called the "Rainbow Flag," consists of bands of different colors representing the Provinces of China; red for China proper, yellow for Manchuria, blue for Mongolia, white for Chinese Turkestan and black for Tibet. These bands are not woven separately and sewed together, but the flag is woven without seam to represent the complete union of the Provinces in the Republic.

Silk flags 4 x 5½ inches may be obtained for five cents a piece from the Layman's Missionary Movement, 1 Madison Avenue, N. Y. City.

Assigning topics to certain members for discussion is usually helpful in mak-

ing an interesting meeting. The following topics are suggested:

1. Causes and results of Chino-Japanese War.
2. Sketch of the life of the Empress Dowager.
3. Five-minute talk, comparing the United States and China as to (a) size, (b) population, (c) resources, (d) religions.

JUNIOR DEPARTMENT.

Conducted by MRS. A. G. WALLACE.

DEAR CHILDREN:

Wouldn't you like to have a page in our magazine you could call your very own, and find something in it that was written specially for you? Well, the mothers and aunties who went to New Castle this spring spent some time talking of you and planning what we might do to help you be ready to carry forward the work we are doing, when we are called to lay it aside. The editors of the Women's Department are sharing their space with you this month. We have arranged a program for your Junior meeting, and Mrs. Carithers has written a "really" story of the girls in Apache. If you do not have a Mission Band or a Junior Society in your congregation, ask your pastor's wife or the president of the W. M. S. if you may have one. I am certain they will not refuse your request. Then arrange for your meetings, and use the subject prepared. We are beginning with the Indian Mission because we are helping to pay Mr. Carithers for his work and are specially interested in it for this reason. We shall have another lesson about this mission next month and shall learn about the workers, the buildings and their industrial work. Now, be sure to read this letter to your mother and she will be ready to help you and answer your questions.

Lovingly,

ANNETTE G. WALLACE.

PROGRAM FOR JUNIOR MEETING.

Indian Children at School. Subject, Psa. 34, 11.

Readings:

Teach them to serve the Lord. (I. Saml. 12, 24.)

Teach them about God. (Psa. 78, 3-7.)

Teach them God's Commands. (Deut. 6, 6-7.)

Teach them the Bible. (II. Tim. 3, 14-15.)

God's Word gives understanding. (Psa. 119, 130.)

Let them learn to do well. (Isa. 1, 16-17.)

Sentence prayers for Mrs. Carithers, for the other workers, and for God's Spirit to be poured out upon all.

Read the following story of the way these children put in practice the things they are taught:

It is Communion Sabbath evening, the Indian school girls on their way home from church pause for a moment before entering their own door and look back at the church and the school house.

It is their last evening together, for to-morrow they will go home for summer vacation.

Tears are shining in the eyes of the teacher at the window as she sends a prayer to heaven in behalf of the girls in the yard.

(It is right for the children to go home, for that is one way the truth is given to the parents, but camp life has great temptations, and the teacher trembles for the girls she loves lest they do not come back as pure as they go out.)

The thought of the struggle that awaits the children in their homes, where in some cases they will be the only Christians, has often caused the pastor's voice to falter when he asked: "Will you stand up for

Christ even when it's hard?"

God sent the little test while they were together.

A well dressed lady with a camera in her hand speaks to the girls: "I wish to take your picture." The girls looked troubled; that would not be standing up for Jesus. With one consent they turn their back toward the camera.

"Will you not allow me to take your picture?"

"Yes, if you come to-morrow."

"I'm going home to-morrow. I wish to take a picture of this group to my friends in California. Why not take the picture to-day?"

Indian children are naturally very bashful, and it was a timid voice that answered, "This is Sabbath."

"And why do you not wish to have your picture taken on Sunday?"

"It is not right."

The lady's father came in his buggy at that moment. He said to his daughter: "Did you get the picture?"

"No, they will not let me take it."

"Why not?"

"They say it is not right to take pictures on Sunday."

"Did you ever hear the like of that?" said the father.

They drove away without the picture. Did they get something better?

HOW CAN I BE A MISSIONARY?

In a remote region of Central Asia, where no missionaries had been before, a group of native Christians were found. One of them had once been in a Mission Hospital and returning to his distant home had carried with him a copy of the gospel by John. He read this himself and to as many as would listen. One after another heard and believed the wondrous story and became the nucleus of a little church ready made to the mission-

ary's hand when he came into that region.

A little cripple boy lay in an attic of a miserable house in East London. He had no friends, but a grandmother who was a drunkard. When he was able to go around on his crutches he had wandered into a mission hall, tempted by the warm fire on the cold night. There he heard of Jesus. Now, when no longer able to go out, he took a great longing to possess the book from which the teacher read on those winter nights. He had one chum poor like himself, who used to go in, too, to get warm. This lad having got a situation up North, came to bid Tim good-bye, and gave him as a parting gift a shilling he had been gathering for some time, telling him to "Keep it till he wanted something awful much." "I want something awful much now." "What?" "A Bible." Jack was not sure about spending his hard-earned shilling on a Bible, but Tim entreated and he got his treasure. His mother before she died had taught him to read a little, so as he lay the long days or rather sat in the window sill to which his grandmother would help him, he picked out verse after verse. He, too, like you, wished he could be a missionary and tell others of Jesus' love. But what could he do? Love is ingenious. He begged his grandmother for some paper and a pencil. Patiently he copied out a verse in print, a good many times. Then he cut these apart and opening the window he would drop one down on the pavement as he saw a passer-by approach. This became his daily occupation, and he asked the Lord to carry the precious message to one who did not know of Him.

One day a gentleman entered the attic and asked for the boy who dropped verses into the street. Tim looked up eagerly and said: "It's me; did anybody read one?" "I read one," said the gentleman,

“and it has brought me to Jesus, and I have come to take you away to a nice large home in the country where they take care of little sufferers like you.” “Ah, thank you, sir,” said the boy, “but I have not long to live and I want to do something for Jesus before I die. It is not much I can do, but I can print the verses. So I'd rather stay here, where folks pass by.” “Well, then,” said the gentleman, “I'll see that you have every thing you need.” “Will you send me some paper?” “Yes, I'll send you food and clothing and paper as long as you live.” And the boy's heart was full of thankfulness to God, and he returned to his work with more faith and hope than ever before.

So you see there are many ways of being a missionary besides going far off to heathen lands.

Mrs. J. L. McCARTNEY.

TEN WAYS OF GIVING.

Among our duties we put in the front rank a proper and scriptural standard of giving, based on the conception of a divine stewardship in all property, which is the only solution to the present inadequacy of our gifts. We have giving, but not of the right sort.

1. The *careless* way—giving something to any cause presented, without inquiry into its merits or claims, or proportionate value as to other causes.

2. The *impulsive* way—giving as the feelings and caprices of the moment dictate, as often and as much as love, pity,



When everything goes against you till it seems as if you could not hold out a minute longer, never give up then—it is just the place and time that the tide will turn.—*Mrs. Stowe.*



Find your purpose and fling your life out to it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself.—*Phillips Brooks.*

or awakened sensibility prompt.

3. The *easy* way—lazily to shirk all real self-denial by a resort to fairs, festivals and other panderings to the flesh, to raise money for the Lord's cause.

4. The *selfish* way—giving because there is promised some reward of praise, prominence, or human glory.

5. The *calculating* way—giving with reference to some returns in prosperity or material benefit.

6. The *systematic* way—laying aside as an offering to God a definite portion of income; one-tenth, or fifth, or third, or half, as conscience dictates. This is adapted to both rich and poor, and if largely practiced would indefinitely increase our gifts.

7. The *intelligent* way—giving to each object after a personal investigation into its comparative claims on our beneficence and without regard to the appeal of men.

8. The *self-denying* way—saving what would be spent in luxuries and needless expenditures, and sacredly applying to purposes of religion and charity.

9. The *equal* way—giving to God and the needy as much as is spent on self, balancing personal expenses and benevolent outlay. What a corrective to all extravagance!

10. The *heroic* way—limiting our expenditure to a certain sum, and giving away the entire remainder. This is stewardship actually in exercise. This was John Wesley's way, and it is J. Hudson Taylor's way.—*Missionary Review.*

EDITORIAL NOTES.

WANTED—AN ORDAINED MINISTER, PHYSICIAN, AND FEMALE TEACHER FOR SUADIA, AND AN ORDAINED MINISTER FOR GUNAIMIA, SYRIA, AND A TRAINED NURSE FOR THE HOSPITAL AT MERSINA, ASIA MINOR. THESE ARE ALL DESIRABLE POSITIONS AND SHOULD BE FILLED WITHOUT ANY UNNECESSARY DELAY. WRITE TO R. M. SOMMERVILLE, CORRESPONDING SECRETARY, 325 WEST 56th STREET, NEW YORK, FOR APPLICATION BLANKS.



The readers of OLIVE TREES are reminded that the year 1912 is drawing to a close, and all who have not paid their subscriptions for 1911 and 1912 are requested to forward all arrears with as little delay as possible, that the year may be closed without any debt. We send out no bills, as the date on which the subscription expires is written on the wrapper, and we would not solicit payment even in this general way, only that the success of the monthly seems to demand it.



It will be interesting to our readers to know that the editor, who has served Second New York Congregation as pastor since Dec. 14, 1875, was, at his own request, released from pastoral responsibility by New York Presbytery, Tuesday, Sept. 17, 1912. The pulpit of that congregation has been declared vacant, and the old man who occupied it for nearly thirty-seven years is free to devote to the foreign missionary operations of the Covenant Church whatever time and energy remain before the last summons is heard.



OLIVE TREES has been requested by the World's Evangelical Alliance to announce the observance of Wednesday, Oct. 16, 1912, as a day of prayer for the Moslem world, being the centenary of the death of Henry Martyn at Tocat, Oct. 16, 1812.

The call, which is given below, is signed by Kennaird, chairman of the British Association, and Dr. S. M. Zwemer, chairman for the Lucknow Missionary Conference Continuation Committee, and

it has also received the signatures of representatives of the Church Missionary Society and the British and Foreign Bible Society:

Next to that of Raymund Lull the name of Henry Martyn stands out in the annals of the Christian Church as pioneer in the evangelization of Moslem lands. Henry Martyn was the first of the long list of missionaries of the Church Missionary Society and other societies who have devoted themselves to preaching the gospel among the Moslems of India, Persia, Arabia, Afghanistan, Egypt and Africa. By his scholarly work as translator of the Scriptures, by his labors and journeyings, by his faith and zeal and prayers abundant, perhaps most of all by his tragic death, the influence of Henry Martyn was in his day felt throughout the whole Church and has continued until now. How can we better commemorate his life and death than by united prayer for the Moslem world?

The urgency of the present situation is in itself a call to this day of prayer. Never before have the opportunities been so great or the situation so full of hopefulness. Contrast the condition of the Moslem world as Henry Martyn knew it with its condition to-day! Politically, socially, spiritually, everything is changing. And the very unrest of the Mohammedan world—intellectual, political and spiritual—adds to the urgency of this call.

The Moslem problem now appeals to the heart of the Church as it never did before. On the one hand, the peril of Mos-

lem aggression in Africa and in Malaysia calls for intercession, while on the other the large growth in the circulation of the Scriptures among Moslems, the changed attitude toward Christianity, and the increase of converts, are grounds for encouragement. God in His Providence is allowing us to witness signs which indicate a coming crisis and victory. "Father, the hour has come, glorify Thy Son."

As regards the method of observing this day of prayer, while hoping that united gatherings may be possible, we suggest and urge the family altar and private prayer as even more important than public gatherings. All can follow the method of Henry Martyn himself and plead with God *individually*.

The following topics for prayer are suggested:

(1) For Moslem governments and for Christian rulers in Moslem lands.

(2) For the wider circulation of the Word of God and Christian literature among Moslems.

(3) For those engaged in the ministry of healing in all hospitals and dispensaries throughout the Mohammedan world.

(4) For all preachers and evangelists among Moslems, and for their message of reconciliation. For converts.

(5) For the arrest of Mohammedan progress in Africa; the success of missions on the border marches of Islam; and that all Christian societies in these regions realize the need of working also for Moslems.



A MOUNTAIN MATRON AND HER PET.

This is the picture of a woman belonging to the despised and neglected class of people among whom our missionaries are laboring in the mountains of Northern Syria. Among these lost and perishing pagans the Saviour has found some whom He claims as His chosen and redeemed and consecrated followers. Truly, there are no depths of degradation out of which His grace cannot lift men. In the conversion of the Nusairiyeh we have abundant proof that the gospel is the power of God to transform character and humanize society.



WILL EACH SUBSCRIBER ASK SOME ONE ELSE TO SUBSCRIBE FOR OLIVE TREES, THAT IT MAY SOON FIND ITS WAY INTO EVERY FAMILY OF THE CHURCH?



On revising our mailing list a few days ago there were found to be 64 subscribers for OLIVE TREES paid only to December, 1910. That means a loss to us of \$128, needed to meet necessary outlay in publishing the monthly. While we do not send out bills, as a matter of courtesy, we have a right to expect that those in arrears, when their attention is thus called to their indebtedness, will hasten to remit renewals for 1911 and 1912, and so help on the mission work of the Church.

OLIVE TREES is indebted to Rev. S. Edgar, of Latakia, for some snapshots that tell their own story:



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